THE RELIGIOUS, RATIONAL, AND MORAL CONDUCT OF *Matthew Tindal*, L.L.D.

LATE K.

Fellow of *All Souls College* in OXFORD.

In a LETTER to a FRIEND.

By a MEMBER of the ſame COLLEGE.

There ſhall come in the laſt Days Scoffers walking after their own Luſts. 2 Pet. iii. 3.

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THE

CONDUCT

Of the late

Matthew Tindal, LL. D.

In a LETTER to a Friend.

SIR,

IN Obedience to your Commands I have here ſent you ſome ſhort Memoirs of that grand Apoſtate and Corrupter of the Principles and Morals of the Youth of the preſent Age, *Matthew Tindal*, Doctor of the Civil Law, and Fellow of *All-Souls* College in *Oxford*. I expect, and therefore am fully arm'd againſt all the fiery Darts which his Diſciples and Followers ſhall be able to pelt me with. I am very certain, that the Immortality of raking into the Aſhes of the

Dead, will be dreſſed up with all the impertinent Flouriſh, and rhetorical Gibberiſh that their wretched, as well as profligate and abandoned Scriblers are Maſters of; and ſuch Rules will be magiſterially laid down to ſerve a preſent Turn, as will hinder any Man from writing a true Hiſtory, and ſuch as will leave, if admitted to be juſt, a Brand of Infamy upon all Hiſtorians, ſacred or prophane, who have taken care to ſpare no Man's *Crimes* that have come within the Compaſs of their Subject, how favourable ſoever they have been to thoſe ſmaller Faults or Failings, which are common to the beſt as well as the worſt of Men, and therefore ought always to be buried along with us, and that too in perpetual Oblivion. As the Holy Scriptures have recorded the Treachery of *Judas* and the profligate Complaiſance of *Pilate*, even where Life itſelf was concerned; as they have told us, that *the Memory of the Righteous ſhall be bleſſed, but the Name of the Wicked ſhall rot*; ſo all civiliz'd Nations have taken care to make Praiſe and Commendation the Reward of good and virtuous Actions, and Reproach and Infamy the Puniſhment of ſuch as were abominably vile and wicked, and apparently tended to the Deſtruction, at leaſt to the very great Prejudice, of human Society. Upon this Occaſion they have ſpared neither Emperors nor Kings, nor any other great Men, but have deſcribed them in their proper Colours, without hiding or diſſembling the Tyranny of one, or the Avarice or Debaucheries of another; hanging them up, as it were, in Chains, for a Terror to Poſterity, to deter Men from imitating their Vices, in order to avoid the ſharing with them in their Characters.

But 'tis needleſs to dwell a great while upon this Head, becauſe our Adverſaries will complain with

with ſo ill a Grace, that every Man of the leaſt common Senſe, that knows any thing of their Behaviour in Controverſy, muſt needs deſpiſe their Clamours, which, as I ſaid before, muſt certainly be expected from them. Let any ſerious intelligent Reader look into their Books and Pamphlets, and ſee with what a degree of Scorn, Contempt, and Virulence they have treated both the Living, and the Dead, and then let him reſolve me whether the *Atheiſts*, deſcribed by *Plato* and *Lactantius* could poſſibly be more Proud, Inſolent, and Abuſive. That great and good Man, who at this time, God be thanked, preſides in the See of *London*, and ſeveral other excellent Prelates, have been ſo outrageouſly pelted by them with ſuch Loads of the moſt fulſom Ribaldry, as cannot but nauſeate the Stomach of any one that hath the leaſt Pretence to ſet up for a Man of Morals and Humanity. Among theſe the Anſwer of our worthy Doctor to one of my Lord Biſhop of *London*'s Paſtoral Letters, is no leſs than a Maſter-Piece; but as this worthy and vigilant Overſeer of the Flock of Chriſt, and the reſt of his injured Brethren are ſtill alive, and above the Reach of their feeble and contemptible Calumniators; and ſince the Attacks, which are made upon the Characters of the Living, are not ſo much to my preſent Purpoſe, as the barbarous Liberties that have been taken with the Dead, let any of our unbelieving Hectors juſtify, if they can, the brutal Treatment, of the Memory of Abp. *Laud*, which the Doctor's famous, or rather infamous Book, falſly entituled, *The Rights of the Chriſtian Church*, is ſo very full of. This excellent Prelate's great Abilities, and great Service to the Proteſtant Cauſe, his Sincerity, Integrity, and Piety, are now univerſally acknowledged by all ſerious and intelligent Perſons of both Parties. My Lord

Clarendon's Hiſtory having been ſo triumphantly vindicated from the wicked and profligate Aſperſions of a *Grub-ſtreet* Hiſtoriographer, the Archbiſhop's Character cannot be given better than in the Words of that noble Perſon, who knew him intimately, and is as far from concealing his Faults and Blemiſhes, as from depriving him of his real Virtues: " His Learning, Piety, and Virtue, *ſaith* " *his Lordſhip*, have been attained by very few; " and the greateſt of his Infirmities are common " to all, even to the beſt of Men." The greateſt of thoſe Infirmities, which his Lordſhip calls *unpopular and natural*, was " (beſides a haſty ſharp " way of expreſſing himſelf) that he believed " *Innocence of Heart, and Integrity of Manners*, " was a Guard ſtrong enough to ſecure a Man in " his Voyage thro' this World, in what Company " ſoever he travelled, and what Ways ſoever he " was to paſs. Sure any Man, *(continues this* " *noble and excellent Hiſtorian)* was never better " ſupplied with that Proviſion."

This Character of the Archbiſhop is the ſame in Subſtance with that which is given of him by Judge *Whitlock* in the 32d Page of his Memoirs in fewer Words, *viz.* " That he was too full " of Fire, but a juſt and good Man."

Dr. *Tindall*, and all of the ſame ſtamp, are as buſy as poſſible in publiſhing all the little idle Stories of this great Prelate; but no Notice is taken of the Noble Defence which he made at his Tryal, of which it hath been truly ſaid, that there is no Book extant which ſhews more lively the curſed Spirit of thoſe Times, in carrying on their *Cauſe* with the blackeſt *Lyes*, and Diabolical *Malice*.

The noble Hiſtorian before-mentioned, ſays, " He defended himſelf at his Trial with great and " undaunted Courage, and leſs Paſſion than was

" ex-

" expected from his Conſtitution ; he anſwered
" all their Objections with Clearneſs and irre-
" ſiſtible Reaſon, and convinced all impartial
" Men of his Integrity, and his Deteſtation of
" all Treaſonable Intentions ; ſo that tho' few
" excellent Men have ever had fewer Friends to
" their Perſons, yet all reaſonable Men abſolv'd
" him from any foul Crime that the Law could
" take Notice of and puniſh. However, when
" they had ſaid all againſt him they could, and
" he all for himſelf that need to be ſaid, and no
" ſuch Crime appearing as the Lords would take
" upon them to judge him to be worthy of
" Death for, they reſorted to their Legiſlative
" Power, and by Ordinance of Parliament, as they
" called it, that is, by a Determination of thoſe
" Members who ſat in the Houſes (whereof in
" the Houſe of Peers there were not above
" twelve) they appointed him to be put to Death,
" as guilty of High Treaſon : The firſt time the
" two Houſes of Parliament had ever aſſumed
" that Juriſdiction, or that ever Ordinance had
" been made to ſuch a Purpoſe ; nor could any
" Rebellion be more againſt Law than that mur-
" derous Act.

" When his Tryal was over, and the Ordi-
" nance paſſed for his Execution, and it was de-
" manded of him, according to Cuſtom, what
" he could ſay why he ſhould not ſuffer Death?
" He ſaid, he had the King's Pardon ; which he
" pleaded, and tendered to them, and deſired it
" might be allowed. Whereupon he was ſent
" to the *Tower*, and the Pardon read in both
" Houſes ; where, without any long Debate, it
" was declared to be of no Effect, and that the
" King could not pardon a Judgment of Parlia-
" ment ; and ſo, without troubling themſelves
" any farther, they gave order for his Beheading,

" which

" which he underwent with all Christian Courage " and Magnanimity, to the Admiration of the " Beholders, and Confusion of his Enemies." The Person apponted to manage the Evidence against him was Mr. *Prynn*, one of the bitterest and most inveterate Enemies that he had in the World; and yet the good Archbishop's Defence not only made Mr. *Prynn* ashamed of what he had done, but likewise to bestow as full and florid an Encomium upon it, as the warmest Friend and greatest Admirer he had in the World could possibly have done. In a Word, the passing the Ordinance for his Execution was so odious an Act, that there were but seven Lords present at the passing of it in the Upper House of Parliament, *viz.* the Earls of *Kent*, *Pembroke*, *Salisbury* and *Bullingbroke*, and the Lords *North*, *Gray*, and *Bruce*, and his Life was concluded with such a modest Confidence, and so much Piety, that his greatest Enemies who came to behold the Execution with Hearts full of Joy, returned back with Eyes as full of Tears.

And after such barbarous Usage as this to an ancient Man, who could not, according to the Course of Nature, have lived many Years longer, to say nothing of his being a Prsoner in the *Tower* no less than four Years, and the sequest'ring of all his Rents during that Time, and the seizing of all his Books, Papers, and Goods, one would think that the most savage Breast should have so much Humanity as to think him sufficiently punished for promoting a little Decency in Churches, and discouraging a lewd and incontinent Life in the Nobility and Gentry, as well as others. Nevertheless the Doctor's severe and rude Treatment of his Ashes is capable of this Alleviation, that the Zeal which Archbishop *Laud* had for Christianity in general, and the Church of *England* in particular, was, in the Doctor's Opinion, Bigottry, and his dis-

discountenancing the Sins of Uncleanness, no better than Persecution. But as the Deists of this Age declare themselves of Opinion, that the most unnatural Lusts are, *in Foro Conscientiæ*, no more criminal than a Child's eating of Dirt, Coals, Wheat, or Malt, the Doctor hath shewn a more than ordinary Propensity to abuse the Dead, by going as far as *Ireland* for something to bespatter the *English* Clergy with; tho' the Fact by him alledged, if allowed to be true, was, according to his Way of Thinking, not worth the mentioning.

The Case I am now hinting at, is that of Bishop *Atherton*, which the Doctor makes a great Flourish with in one of his Libels against the Bishop of *London*. It may not be amiss therefore to observe, that the modest and virtuous Mr. *Curll* did, in the Year 1709, on the Backside of the Paper called the *Tatler*, No. 119, vouchsafe to publish the following Advertisement.

" This Day is published, The Case of *John* " *Atherton*, Bishop of *Waterford* in *Ireland*, who " was convicted of the Sin of Uncleanness with a " Cow, and other Creatures, for which he was " hanged at *Dublin*, *December* 5, 1640. With a " full Account of his Behaviour after his Con- " demnation, and the Letters he sent to his Wife " and two Daughters the Night before his Execu- " tion. To which is added, the Sermon preach'd " at his Funeral the Night after his Execution, in " St. *John*'s Church, *Dublin*; with some farther " Account of his Life. The whole written by " by *Nicholas Barnard*, Dean of *Ardagh*, at the " Command of Archbishop *Usher*, and to him de- " dicated. Printed for *E. Curll*, at the *Dial* and " *Bible*, against St. *Dunstan*'s Church in *Fleet-* " *street*; and sold by *J. Harding*, at the Post- " Office in St. *Martin's-lane*. Price 1 *s*. And the " Lord *Audley*'s Trial for Sodomy. Price 6 *d*.

But

But the Credit of Mr. *Curll*'s Undertaking was entirely blasted by the next Paper of that kind that came out, for on the Back of it was advertised as follows;

" Whereas in a Pamphlet lately published, en-
" titled, *The Case of Bishop* Atherton, it is said in
" the Preface, that he confessed the Crime for
" which he unjustly suffered: This is to assure all,
" who are desirous to know the Truth, that he
" constantly denied that foul Crime all along, and
" with his last Breath. And the chief Witness
" against him, who was afterwards hanged, con-
" fessed at the Gallows, That what he had sworn
" against the said Bishop was utterly false. And
" the whole Kingdom of *Ireland*, especially the
" Country wherein he lived, have ever since been,
" and are at this Day, possessed with an Opinion
" of his Innocence.

" *N. B.* All who appeared against him came
" afterwards to disastrous Deaths. Any Person
" that hath a mind to be satisfied of the Truth of
" this, may enquire at the *Seneca*'s *Head* near *So-*
" *merset-House* in the *Strand*."

The Doctor was at this Time a constant frequenter of the *Græcian* Coffee-House, and never suffered any Paper or Pamphlet that was esteemed smart or polite to escape him; and could not, humanly speaking, possibly be ignorant of this whole Affair. But this is the Candour and Modesty of those who are Adversaries to the Church of *England*. They print and reprint their scandalous Stuff to serve a Turn, without taking the least Notice of the full and sufficient Answers that have been made to it.

I think, Sir, I have by this Time said enough to open the Way to that which is the professed Design of this Letter; tho' it is in my Power to say a great deal more, and shew with what Insolence and

and Scurrility he treats the Memories of *Moses* and the Prophets, of Christ and his Apostles, and the Ministers of our most Holy Religion, from the first Promulgation of the Gospel down to this present Age. But 'tis time, high time, to let you, and thro' you, the rest of the World know what a glorious Leader our modern Infidels have had at the Head of them; and indeed I cannot but wonder, that nobody, excepting a few Hints here and there in a Preface or two, hath undertaken so necessary a Piece of Work.

As long as a Writer keeps himself within the Bounds of Decency, the best, and indeed the only manly Way of answering him is to set Argument against Argument, without taking any Notice of the Person of the Opponent. But when Men give themselves the Liberty to let fly all the foulmouth'd Slander, and malicious Falshoods that they can pick up, without any regard to Truth, Charity, or Good-Manners, 'tis absolutely necessary to inform the World from what Quiver these envenomed Arrows come. If from a suspected Papist, the less dangerous will they be to a Protestant Reader; if from one of known Immorality, the Good and Religious will have no regard to his Railings. The very knowing such a Writer will go a great Way towards the answering his Arguments of this kind.

The Doctor was born in the *West* of *England*, and was Uncle to the Rev. Mr. *Tindal*, the Translator of the History of Monsieur *Rapin Thoyras*: He was descended, for ought I know, of a very good Family, and Uncle to a Clergyman (against whom I never heard any Objection). At his first coming to *Oxford* he was entered at *Lincoln*, from whence he afterwards removed to *Exeter* College, which was the College that the *West* Country young Gentlemen generally resorted

to. From *Exeter* he was in the Year 1678, elected one of the Fellows of *All-Souls* College in *Oxford*; a College which, according to its original Institution, had always preserved an equal Mixture of the Gentleman and the Scholar, and was never till this Time, that I could ever hear, tainted with any such Heterodox Notions as the Doctor afterwards imbibed, and communicated by Way of Infection to some others of the Society.

The Doctor continued here for several Years without being taken Notice of for any thing particular, besides a sort of Canine Appetite, which sometimes occasion'd a good deal of real Mirth, and sometimes, when his Juniors were pretty sharp set, no more than the Shadow of it, with a just and well-grounded Indignation at the Bottom. This I presame was the Reason why a learned Gentleman, who hath very lately taken some Notice of him, tells those to whom he was addressing himself, that there was a Set of Men in the World, even in St. *Paul*'s Days, who served, not our Lord *Jesus Christ*, but their own Bellies, and yet by good Words and fair Speeches deceived the Hearts of the Simple.

It will be answered, that this is a very silly Objection, and that it is not a Man's Fault, but either his Happiness or Unhappiness to have a good Stomach. And I reply, that this may be very true, and yet a modest and civilized Man would moderate a voracious Appetite, at least in publick, that he might not appear singular, and make himself, and the good Creatures of God, the Subjects of Banter and Ridicule. But to clear the Point, you are to observe, Sir, that the Fellows of *All-Souls* always dine, and *Sunday* and *Thursday* Nights sup, upon whole Dishes, such of them as are in College allowing equally for the Expence which those Dishes amount to above their stated Commons, so that

that the Doctor having but few Seniors, or else posting himself at one of the lower Tables, had the Privilege of helping himself either first, or before a great many others, and as the Phrase is of *cutting them out*; so that he hath many times left them but very little to do but to pick their Teeth, except the Dishes at the other Tables have happened to hold out so far as to afford them a Slice or two.

I saw him once in particular on a *Sunday* or a *Thursday* Night, I cannot say which, seat himself at the Batchelors Table; the Batchelor Fellows had at that Time but few of their Number in Town, and their Supper was a Neck of Veal of a tolerable Size, and very sufficient for as many moderate Men as were appointed to eat of it; it was the Doctor's Turn, on the Account of his Degree, to help himself first, and accordingly he did it to some Purpose, and with a Witness, cutting off all the best Part of it, and putting it on his Plate, where he picked the Bones till there was not the least Appearance of a Bit of Meat or Membrane left, and leaving the poor young Gentlemen nothing but the serag End.

A facetious Gentleman who was just made actual Fellow, Mr. *West*, the now very worthy Minister of *Putney*, being at the lower End of the Company on one Side of the Table, and seeing how he was like to fare, called one of the Servitors to him, and giving him his empty Plate, speaks out with a loud Voice, in this manner, "Pray, Sir, be so "kind as to give my humble Service to one of the "Gentlemen at the Masters Table, and desire him "to send me a Slice of Mutton; here's nothing "to be had at this Table, we have got Dr. *Tindal* "among us."

At another Time, the Doctor being by Accident Senior of the Hall, and a Pig being carried to the Head Table by his Order, in Pursuance of his Pri-

vilege, as Governor of the Society then present, in the Absence of the Sub-Warden, the rest of the Fellows at that Time in Commons, shifted for themselves at the other Tables, and left him to dine by himself.

Before the Hall rose, Mr. *Lloyd*, Brother to that unfortunate Gentleman who was stabbed about thirty Years ago by a *German* who had invited him to Dinner near *London*, and an unlucky Wag, goes up to him, and told him he was sorry to see that he had no Stomach. The Doctor answered with a Sigh, that he had not been well for some time, and alledged that for a Reason why he could not eat as he used to do; whereupon Mr. *Lloyd* took a Fork, and turning up the Skin which the Doctor had not touched, found it to be no more than a Covering to two Heaps of Bones very cleanly picked. Pray, Gentlemen, says Mr. *Lloyd* to the rest of the Fellows, be so so kind as to come hither, and see what a Rogue of a Manciple we have got here, and what an impudent Trick he hath put upon the Doctor; he hath sent him up the Skin and Bones of a Pig only, and compelled him to dine with *Duke Humphry*. Upon this the upper Part of the Hall was full both of Company and Mirth, and the Doctor took his Hat, and with a God damn-ye or two, left them to their further Diversion.

This Method of spunging upon, and eating up other People, not only once or twice or so, which might pass for Frolick and Humour, but whensoever he had Opportunity, which was as soon as he had any Number of Juniors, shewed a poor scoundrel Spirit, as well as a Disregard to common Honesty, and especially when he grew to be both old and rich. For tho' the Fellows of *All-Souls* are generally Gentlemen of the best Families, yet they are very often younger Brothers, or young Gentlemen whose Fathers are alive, and are there-

fore,

fore, perhaps, at beſt but moderately provided for, conſidering the expenſive Way of Living which hath long prevailed among the Members of that College. And beſides this, altho' a Doctor's Fellowſhip, and indeed a Maſter's, be a pretty annual Income, yet that of a Batchelor of Arts, or an Undergraduate, is but ſmall; and therefore if the Doctor's ungodly Carcaſe could not be ſatisfied without an uncommon Quantity of Food, yet I know of no Reaſon that can be aſſign'd either from the Chriſtian Religion, or that of Nature, for compelling other People in ſuch a rude brutal manner to be at the Expence of it. No Man can be guilty of ſuch a Practice that is not a Man of no Principle, and void of the very loweſt Degrees of what we call Civil and Humane.

In this manner, I ſay, the Doctor lived after he was made Fellow of *All-Souls*, diſtinguiſhed by nothing but the Inſatiableneſs of his Belly, till the Reign of King *James* the Second. That little Learning which he had got in his younger Days was not only not improved, but almoſt loſt: Tho' to do him Juſtice, he was a Man of good tolerable Second-rate Parts.

Mr. *John Silk*, one of the Servitors of *All-Souls*, and the Doctor's *Amanuenſis* when he wrote his famous Book, entitled, *The Rights of the Chriſtian Church*, &c. of which I ſhall ſpeak more at large hereafter, was a very ſtudious Lad, and being afterwards preferred to a ſmall Living in *Devonſhire*, was there taken Notice of as a Man of great and univerſal Learning. This Gentleman not only gave this Character of him; but for the Truth of what he aſſerted, appealed, in my Hearing, to the 101ſt Page of the ſaid Book, where, ſaid he, is a little *Greek*, and ſome doubt ariſing about the accenting of it, it remains unaccented to this Day. This little Scrap is not taken from the Original,

but

from a loose Writer of the last Age, and the Words of it are, Και μετα τ θαγατον αλυτοι εν τω νυν αιωνι και εν τω μελλοντι Και τυμπανικοι.

The transcribing this Book three times was a very disagreeable Task to Mr. *Silk*, but being at that time under Obligations to the Doctor, who was his Countrymen, for some little Favours, such as stipulating for his Battles, *&c.* it was not easy for him to avoid it. These Things were at that Time necessary to be done by somebody, but the Doctor did not run any Hazard for him; which I take Notice of, lest I should be suspected of charging him with a good Action. Nevertheless, Mr. *Silk* never took upon him to correct his Blunders, or to make good his Deficiencies, and therefore did not interpose in this great Piece of Criticism, which hardly the most thick-skull'd School-Boy could be puzzled at. In a Word, Mr. *Silk*, who knew him the best of any body, declared, that his whole Stock of Learning was no more than the Gleanings of a few modern Books, and a great many Pamphlets; especially such as had been written against the Church of *England*, and a Common-place Book of whatever he had heard from any Man in Conversation that had the Luck to please his Fancy.

Notwithstanding this great Worthlessness and Want of Merit, the Doctor was not without a a most restless Ambition to raise himself in the World, and to be pointed at with a *Dicier hic est*; or, *There goes the Man.*

As to his Religion, he was, till that unfortunate Prince before-mentioned begun his ridiculous Attempts to subvert our Constitution, at least in Profession, a Zealous, or, as the modish Phrase for some time hath been, a High, Church Man; that is, till he was betwixt Thirty and Forty Years of Age. But having no Hopes of doing himself

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any Service by honeſt and direct Means, he came to the ſame Reſolution with *Juno* in the Seventh Book of *Virgil's Æneids*,

Flectere ſi nequeo ſuperos Acheronta movebo.

Which is as much as to ſay, *If I can get no Aſſiſtance from Heaven, I'll try what Friendſhip I can meet with from Hell.* For when *Popery* was become the Religion of the Court, and King *James* was endeavouring to bring it into the Univerſity of *Oxford* with a very high Hand, our worthy Doctor abjured the Proteſtant Faith and Communion, under the Name of Hereſy, and that too merely out of Hopes of Preferment.

There was no Danger of his loſing his Fellowſhip, for it was not as yet his Turn to ſuffer, neither had the Society he belonged to any Conteſt with the King, like that which they had at *Magdalen* College. His Majeſty had a Deſign indeed to obtrude a Warden upon them, but this never proceeded ſo far as to cauſe ſuch a Struggle as there was in the Caſe before mentioned; and if it had, there was no occaſion for the Fellows immediately to turn Papiſts to skreen themſelves from Expulſion. The Fellows of the other College, with whom the King acted in ſo arbitrary a manner, might have ſaved themſelves, for the preſent at leaſt, from the Effects of his Majeſty's Reſentment, with no more than a bare Compliance with the ſingle Order of ſubmitting to his Mandamus relating to the Choice of a Preſident. But ſuppoſing it his Majeſty's full Reſolution to have expelled by Degrees every Proteſtant Head and Fellow of a College in both Univerſities; nay, ſuppoſing that it had been actually put to the Doctor's Choice, whether he would quit his Fellowſhip, or change his Religion, which Way, for God's Sake, ought

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an honeſt and ſincere Man to act? And what are we to think of that Man's Integrity, whoſe only Principle is his Intereſt? Surely ſuch a Man hath a very poor Title to be heard, when he ſets himſelf up for a Guide to other Mens Conſciences, in Oppoſition to thoſe who are regularly appointed for that Buſineſs, and when he falls into a Fit of Raving againſt the Selfiſhneſs and corrupt Diſpoſition of the Clergy.

But tho' the critical Time of the Doctor's Converſion doth ſufficiently point out the true and real Motives that induc'd him to turn Papiſt, yet he was by no Means willing to have it believed, that he was either bribed by his Hopes, or awed by his Fears; but, as a reverend and worthy Dignitary hath aſſured me, he hath, in one or other of his Pieces, aſſerted, that he was naturally led into this Error by the Principles of High Church; which ridiculous and ſcurrilous Aſſertion is hardly worth conſidering. Nevertheleſs I ſhould be glad to be informed by any of the Doctor's implicit Followers, what High-Churchmen ever acknowledged the Pope's Supremacy, or his, or the Church's being infallible? What High-Churchmen hold, or ever did hold, the Doctrines of Tranſubſtantiation, the Adoration of Saints, Images and Reliques, the Seven Sacraments, Purgatory, Indulgencies, Prayers and Maſſes for the Dead, Prayers in an unknown Tongue, Communion in one kind, the locking up the Scriptures from the Laity, Pilgrimages, the Merit of Good Works, the Vertue of Holy Water, and the Truth of the Popiſh Legends, and Miracles which are daily pretended to be wrought in the Church of *Rome*, together with the Reaſonableneſs of retaining that troubleſome Load of ſuperſtitious and ſtupid Ceremonies with which its Worſhip is incumbered? And if no one Error of the Church of *Rome*; that is, no one Principle or

Pract ce

Practice of the Papiſts, which is controverted betwixt them and Proteſtants, can be charged upon any conſiderable Number of them; if it ſhall appear, that the Divines of the Church of *England*, when the Doctor made Shipwreck of his Faith, did, without any regard to the ſenſeleſs Diſtinction of High Church and Low Church, make a bold and reſolute Stand againſt Popery; and if they ſtill ſhew themſelves of the ſame Temper, I can't ſee how his Diſciples can bring him off from the Imputation both of Knave and Fool, for changing his Religion to get Preferment, and making ſuch a ſilly Apology for ſo doing.

The Divines who engaged againſt Popery a little before the Revolution, were *Tillotſon*, *Stillingfleet*, *Tenniſon*, and *Patrick*; *Sherlock*, *Williams*, *Clagget*, *Gee*, *Aldrich*, *Sharpe*, *Atterbury*, *Whitby*, *Hooper*, and *Wake*. Some of theſe, as well as ſome of the Biſhops who were ſent to the *Tower* with Archbiſhop *Sancroft* at the Head of them, are reckoned among the Number of High-Churchmen; and the learned and ingenious Dr. *Trapp* hath of late Years made a very good Figure in Controverſy againſt the Papiſts.

This worthy Gentleman was preſented with his Doctor of Divinity's Degree, for his great and eminent Service to the Proteſtant Cauſe, by the Univerſity of *Oxford*, that High-Church, High-flying Univerſity. And I cannot but reflect with Comfort, that when Popery hung over them like a diſmal and dark Cloud, threatning Perſecution to all who would not renounce the Proteſtant Religion, none of them that were in Orders, excepting a few, who were thought to have been that way inclined for ſeveral Years before, and therefore were marked out for diſſembling Hypocrites, ſuch as *Obadiah Walker*, Maſter of Univerſity College, and Mr. *Stone*, of *New-Inn-Hall*; and none of the

Laity, excepting a few infamous Wretches, such as Dr. *Tindal* and Mr. *Farmer*, complied with the Iniquity of the Times.

Mr. *Farmer* was a notorious Debauchee, and the Person nominated by King *James*, in his first Mandamus, to fill the vacant Presidentship of *Magdalen* College, but rejected by the College; and upon a Representation of his lewd Life and avow'd Time-serving, dropt by the Court. And when Dr. *Parker*, Bishop of *Oxford*, was nominated by a second Mandamus, in Defiance of the Statutes of the College, and the Laws of the Land; and, in Pursuance of that arbitrary dispensing Power, which was to have destroyed our Religious and Civil Rights, the very *Demys*, or Scholars; that is, such young Gentlemen as were of Course to fill up the vacant Fellowships, chose rather to quit their present Possessions and future Expectations, than violate their Consciences and betray their Trust.

Such as shewed themselves so great Lovers of this present World, as to serve Mammon rather than their God, were justly made the Butt and Sport of the Wits and Wags of the University, and the Jest and Scorn of the serious and grave Part of it; and this, without doubt, gave occasion to all that dull *Billingsgate* which is to be met with in the Doctor's famous Book of the Rights, *&c.* in which he is very angry, that the University had never recanted, that is, in Form, (for he can mean nothing else) that Decree which was made in the Year 1683, when, in all probability, the Majority of those that made it were either dead or removed into other Stations of Life: For who knows not what an Alteration the Space of Twenty Years makes in such a flux Body? Whereas the worthy Doctor himself was called upon in Print in the Year 1708, to shew *How* and *When* he had again embraced the

Reformed

Reformed Religion, and renounced the idolatrous Errors of the Church of *Rome*. But *How* or *When* this was done, tho' the Doctor is but lately dead, continues, for ought I can find, a Secret to this very Day. O the Benefit and Assistance of a Forehead made of *Corinthian* Brass!

The Furiousness and Weakness of King *James*, and his infatuated and wicked Counsellors, having soon made the three Kingdoms too hot to hold them, the Doctor's new Religion was as soon out of Fashion. To return to the Church of *England* with any Shew of Zeal and Sincerity, he knew was in vain; his being a Deserter on so base a Principle, could not fail of procuring him a very cold Reception, and occasion a constant Jealousy, that the next favourable Opportunity would tempt him to play the *Judas* the second time. His shameful going over to the Enemy's Quarters, with no other Success than a foul Blot upon his Character, which could never be got out, had therefore a quite different Effect upon him from what it ought to have had upon an ingenuous Mind; that is, to take Shame upon one's self, and ask Pardon both of God and Man. He therefore, in outward Shew, conformed to the Church of *England*, for thus much the keeping of his Fellowship required of him; and he was not so angry with Universities neither, notwithstanding the many scandalous and abusive Things which he hath said of them, as to throw it up, but continued to eat the Founder's Bread to the last Moment of his Life.

But from this time forward no Expressions, no Signs of Zeal, were heard or seen, and he came to the Chapel just often enough to save his Distance, and no oftner. In short, the Seeds of Infidelity, which Mr. *Hobbs*'s Disappointments had caused him to sow, were now growing up into a plentiful Crop; and his Doctrines being become the Fa-

ſhion among too many of the Nobility and Gentry, who were deſirous to be ſet free from the Reſtraints and Fetters of Religion, as they eſteemed them, the Doctor reſolved to be *Alamode*, and to cultivate and improve what Mr. *Hobbs* and his Diſciples had begun. And therefore he turned downright *Atheiſt*; tho' he was deſirous, that the Generality of Mankind ſhould imagine he had ſtopt ſhort at *Deiſm*; but he was too reſerved and cunning to profeſs himſelf a *Deiſt* in an explicit and open manner.

His Profeſſion was only to be collected from ſome heterodox and profane Expreſſions, and the Tendency of his avowed Principles and Practices, whilſt he awkwardly ſheltered himſelf under the ſacred and abuſed Name of a Chriſtian.

Deiſm, or Natural Religion, ſuppoſes the Being of a God, with all the Attributes aſcribed to him by the Chriſtian Religion, as thoſe Unbelievers who are endeavouring to beat down the latter do and muſt, as long as they declare for Deiſm, and talk and write conſiſtently, not only acknowledge, but advance further, and aſſign this for a Reaſon of their propagating their Notions, that 'tis their Duty to find out and to publiſh what is pleaſing to God, that both themſelves and others may be able to put it in Practice.

If therefore we are ſo charitable as to ſuppoſe, that the Doctor was no more than a Deiſt, and that he was really ſuch, yet is not the very outward joining in a Worſhip, which, according to his Principles, is falſe and ſuperſtitious, a prevaricating with God, and putting Tricks upon Men? If the Clergy, notwithſtanding their great Skill in diſtinguiſhing, could have allowed themſelves in ſuch pitiful and low Arts of Diſſimulation (what if I call it *Jeſuitiſm?*) a great many of them might have eſcaped the Fire and a Priſon, and thoſe other

other Perſecutions, which the furious and blind Zeal of their Enemies induced them to lay upon them. I have ſeveral times received the Sacrament with him myſelf, and I could never ſee but that he received it with the ſame external Shews of Decency that others did. Thus far he went in Compliance with the Statutes of the College, and in Good-Manners to the Congregation. But the Society would have been more obliged to him if he would have reſigned what he could not keep upon the Conditions it was conferred on him; for evading of Laws and Statutes is the worſt Way of breaking them; and if his Behaviour without Doors, in relation to the Bleſſed Sacrament, had been, at leaſt, as decent as that within: But his calling it Conjuration and the Grace-Cup, and the Offertory only paying his Club, is ſuch a ſhocking Piece of Rudeneſs, as no modeſt Infidel would be guilty of. If the Sincerity of our Unbelievers be ſo great, that they dare not even to hide or conceal their Principles; it muſt certainly follow, that they never ought to diſſemble them upon any Account whatſoever.

'Tis in vain to alledge, that there can be no Diſſimulation as long as repeated Intimations are given, that their Compliance with ſuch Acts of Religion, as the Law hath made neceſſary, is only for Forms Sake, and that they mean no more by it than by complying with the common Forms of Viſiting: Becauſe thoſe Intimations, whether given by Books, or otherwiſe, fall among the Learned only, or among them chiefly, and ſuch as themſelves (the Unbelievers) or the Learned, converſe with, but rarely reach the Ears of the common People; who, as long as they ſee our great Wits give themſelves the Air of humble Chriſtians, take Jeſt for Earneſt, and are thereby encouraged to continue in the Belief of what their

Bibles

Bibles and their Priests have told them. Even about such a Place as *All-Souls* College, there are so many Servants belonging to the College in general, and to the Warden and Fellows, besides such others as take Care of the Rooms and Beds, and their Children and Assistants, that generally spend the whole Day, and some Part of the Night, in College, that it is a Matter of some Consequence, whether these poor People be misled in the great Affair of Religion. And I could never find, that above one of these, who was particularly trusted by the Doctor, had any tolerable Notion of the Reasons why his Name had made so great a Noise and Disturbance in the World. And even this Person dared not to talk freely of the Doctor, or any of the Fellows, except he were in Gentlemens Company, who wanted to gratify their Curiosity in relation to the Doctor's Amours and natural Children, of which he was capable of giving a very ample and satisfactory Account.

When I see an Infidel in a Church or Chapel, and even at the Communion Table, to qualify himself for the Taking or Holding a Place or Employment, I can't forbear coupling him with those honest Men the *Gnosticks*, who, as St. *Epiphanius* tells us, made it lawful for Men, in Case of Persecution, to forswear their Religion; alledging, that it was casting of Pearl before Swine to expose themselves to Danger before the Heathen Governors. But what Need is there of many Words, since he expresly owns such Compliances to be unlawful*? But it will be said, perhaps, that I am rash and uncharitable in charging the Doctor with Atheism, which is the Complex of all Villany whatsoever; since he not only acknow-

* See *The Rights*, &c. *p.* 235.

ledges

ledges a God in his Writings, but ſpeaks of him with Reverence, and with as great a Degree of it too, as the moſt pious Chriſtian can poſſibly do. And therefore I obſerve, that when it ſerves his Turn, he likewiſe gives himſelf the Air of a Chriſtian, and is not aſhamed to pretend to a Reſpect for the Clergy of the Church of *England*; that is, ſuch of them as diſowned all Independency of the Church upon the State. There is, God be thanked, but a very ſmall Number of theſe; and theſe too have ſeen by this Time how far this worthy Doctor eſteems them. But to come to the Point; Whoſoever will give himſelf the Trouble to look into the Memoirs of the late famous Earl of *Rocheſter*, written by Biſhop *Burnet*, will find, that the Deiſm of thoſe Times, in which the Doctor received his Taint, was downright Atheiſm, or very little ſhort of it.

" As to the Supreme Being, ſaith the Biſhop, " he (the Earl) had always ſome Impreſſion " of one; and profeſſed often to one, that he " had never known an entire Atheiſt, who fully " believed there was no God. Yet when he " explained his Notion of this Being, it amounted " to no more than a vaſt Power, that had none " of the Attributes of Goodneſs or Juſtice, we " aſcribe to the Deity: Theſe were his Thoughts " about Religion, as himſelf told me. For Morality, he freely owned to me, that tho' he talked of " it, as a fine Thing, yet this was only becauſe he " thought it a decent Way of ſpeaking; and that " as they (himſelf and Companions) went always " in Cloaths, though in their Frolicks they would " have choſen ſometimes to have gone naked, if " they had not feared the People; ſo tho' ſome of " them found it neceſſary for human Life to talk " of Morality, yet he confeſſed they cared not for

" it

" it further than the Reputation of it was neceſſary
" for their Credit and Affairs." *P.* 27, 28.

Mr. *Parſons*, in his Sermon preached at the Funeral of this Noble Perſon, tells us, that, among other great Impieties for which his Spirit was wounded, and his Conſcience was full of Terrors, this was one, which he gives us in his Lordſhip's own Words.

" One Day, at an Atheiſtical Meeting, at a
" Perſon of Quality's, I undertook to manage the
" Cauſe, and was the principal Diſputant againſt
" God and Piety, and for my Performances re-
" ceived the Applauſe of the whole Company."
P. 23.

And in his Declaration recited in the ſame Sermon, *p.* 32. he warns all thoſe whom he had drawn into Sin by his Example and Encouragement, in the Name of God, and as they regarded the Welfare of their immortal Souls, no more to deny his Being or his Providence. This unfortunate Nobleman died in the Year 1680; and, alas! it appears but too plainly, that his Converſion had not that Effect which all good Men hoped for and expected.

Biſhop *Burnet* tells us, *p.* 110. of the Book before-mentioned, " that to defeat the good Ends of
" Divine Providence by it upon others, as well as
" on himſelf, it was given out, that it was Part of
" his Diſeaſe, and that the Lowneſs of his Spirits
" made ſuch an Alteration in him, that he was
" not what he had formerly been; and that ſome
" carried the Matter ſo far as to ſay, that he died
" mad." And in the next Page he ſays, — " It
" is to be feared, that ſome may have ſo far
" ſeared their Conſciences, and exceeded the
" common Meaſures of Sin and Infidelity, that
" neither his Teſtimony, nor one coming from the
" Dead, would ſignify much towards their Con-
viction.

"viction. That this Lord was either mad or "ſtupid, is a thing ſo notoriouſly untrue, that it "is the greateſt Impudence for any that were "about him to report it; and a very unreaſon-"able Credulity in others to believe it."

From hence it appears, what the Principles of the fine Gentlemen, who affected to be called Deiſts, were in and after the Year 1680, and the Doctor's Attachment to theſe Miſcreants muſt be dated from the Revolution, which happened about eight Years after. And 'tis very well known in the Univerſity of *Oxford*, that the Doctor, tho', generally ſpeaking, very ſhy and reſerved, would, in ſome Company, acknowledge the Being of a God, and urge the Creation as a Proof of it; and yet, how monſtrous ſoever it may appear to others, ſpeak very doubtfully of the Interpoſition of Providence.

In Companies where he thought he was certain he could make free, he uſed to endeavour to make the Notion of a God ridiculous. He uſed to argue upon this Head in the following manner: There can't be two Infinites. Which, in a certain Senſe that will ſoon be explained, is readily granted. And having laid down this as an indiſputable Maxim, he went on to obſerve, that the Notion which we had of God was, that he was an Infinite Being; and that if any ſuch Being were ſuppoſed, it muſt follow, that there muſt be Infinite Space for him to be or ſubſiſt in; and then it muſt follow, that there were two Infinites, which, he ſaid, was a Contradiction. In this ſilly ſophiſtical manner did this vain Man endeavour to argue the Almighty out of his Exiſtence.

But here lies the Fallacy, pitiful as it is; Space is obtruded upon as a *Being*, whereas, when applied to Almighty God, it is only a Mode or Attribute. A Man might as well make Infinite

Mercy, or Infinite Juſtice, or any other Attribute of the Godhead, an Argument that there is no God, as Infinite Space. Which is what the Naturaliſts call a *Vacuum* or *Void*; that is, nothing in itſelf but Room to contain whatſoever it ſhall pleaſe God to place in it, as he hath the Heavens and the Earth, and whatſoever belongs to them ſince the Beginning of the Creation.

I do not tell you, Sir, that the Doctor did profeſſedly, and in a blunt manner, endeavour to prove there was no God; no, Sir, even Dr. *Tindal* was not arrived to ſuch a conſummate Pitch of Impudence. The Motions of this ſort of Wretches are always ſerpentine and indirect; and as they endeavour to undermine this Church in particular, and Chriſtianity in general, under Pretence of defending both, ſo they endeavour to infect us with Atheiſm before we perceive it; and undertake to confirm us in it, by convincing us, that there is a God. For having owned a God, and, what is more, having proved that there is one too, in order to take off from the ſhocking Opinion which we have of Atheiſm, they go on and deſcribe that God which they have before acknowledged, and thereby leave us nothing to fear but human Laws, and natural and accidental Misfortunes; and nothing to worſhip, without being guilty of the moſt ſtupid Idolatry. For their God is at laſt the famous τὸ πᾶν; or, the Univerſe; or, as they ſometimes expreſs themſelves, one only extended or material Subſtance differently modified. This Hypotheſis is the Ground, the Foundation, the Baſis, the ſingle Point, upon which both the ancient and modern Atheiſm ſtands. In a Word, Sir, the Doctor's Atheiſtical Principles were ſo well known in College, that he could bear to be reproach'd for them in publick Company, without the leaſt Appearance of Reſentment.

The

The Day on which we comemmorate the Munificence of our pious Founder, is *All-Souls Day*, or the next Day after the *Feast of All-Saints*. This is our Grand Gaudy, or Feast-Day, when all the Society is together, and a great many Gentlemen from other Colleges and out of the Country, are invited to dine with us. Upon one of these Days a Stranger that sat at the Table where the Doctor was, happened in the Heat of his Discourse to let fly an Oath, for which he was rebuked by one of the Fellows in the following manner: *Pray, Sir, don't swear; here's Dr.* Tindal, *who does not believe in God, and he'll be affronted.* To which the Doctor made no Reply.

He was not, to do him Justice, so unmannerly as to be constantly obtruding his Notions upon other People; neither did he seem to be over-busy in his Endeavous to make Proselytes, which appears since to be nothing but Art, for People are not to be teized out of their Opinions; and a wrangling disputatious Humour in Conversation makes Men more tenacious of their Opinions than they otherwise would be.

But how zealous he really was for the Devil's Interest, may be seen by his continuing to scribble for him, even to his last Gasp. I thank God he made but few Converts in the College; I think their Number was but four.

The first that I shall mention is *Sedgwick Harrison*, Doctor of Civil Law, and late Professor of History in the University. This Man's Principles and Morals were indeed as bad, if not worse, than Dr. *Tindal*'s. But it must be confessed, that tho' his Learning was slight and superficial, yet he was really a Man of Parts, Wit and Humour; and his Conversation was very agreeable, if it may not be said, that he laughed too soon and too loud at his own Jests. This Gentleman went one Day, with some

others, to wait on Dr. *Tindal*, who was then in a very ill State of Health. Doctor, your humble Servant, ſaith the Profeſſor, at his firſt Entrance into the Chamber, we are come to ſee how you do. Pray how is it with you? I thank you, Sir, reply'd the Doctor, for your kind Viſit; and as to my Health, I believe I am a dying Man. Are you, Sir, ſaid Dr. *Harriſon*, and what do you think will become of you? Why you'll as certainly be damn'd as you are now alive. Upon this the Doctor imagined, that ſuch as were indeed his Diſciples, only pretended to be ſo by Way of Sneer and Banter, and was really in as great an Agony, as the Jayler in the *Acts of the Apoſtles*, when he cry'd out to St. *Paul* and *Silas*, Chap. xvi. ver. 30. "*Sirs, What muſt I do to be ſaved?*" He was in the utmoſt Terror to think, that he muſt ſoon appear before that God, whom he had ſo outrageouſly offended. But inſtead of recommending Faith and Repentance, *Harriſon* fell a laughing at him, as a poor puſilanimous old Wretch, that was afraid of his own Shadow. And I could never hear for certain, that he had the leaſt Inclination towards Repentance afterwards. I have been credibly informed indeed, that Dr. *Dodd*, a very ſober, and pious, and worthy Phyſician, formerly one of the Fellows of the College, told him, that he would certainly recant before he died; and that a dangerous Fit of Sickneſs would furniſh him with a new Set of Principles. To which he anſwered, that he deſired the Doctor to be with him, if poſſible, when he made his *Exit*; and, if he were in his right Senſes, he ſhould hear him perſiſt in the Principles he then profeſſed, with his laſt Breath. Whether the Doctor attended him or not, I cannot ſay; neither can I report any thing certain concerning his Behaviour in his laſt Sickneſs; What I have met with was from a Perſon of Quality,

lity, of an advanced Age, who ſaid, he was informed, he departed with a ſort of a Prayer or Ejaculation, in theſe Words, *If there be a God, I deſire him to have Mercy upon me*, Which Account, if true, is ſome Proof, that Dr. *Dodd* was not altogether miſtaken in his Gueſſes; and might ſerve as a Check to thoſe deluded Followers of his, who are as yet alive and in Health, and have Time and Opportunity to reconcile themſelves to God, by a hearty, and ſincere, and publick Repentance. But what I quoted before, out of Biſhop *Burnet*, in relation to my Lord *Rocheſter*, is a common Caſe. This ſort of Men comfort themſelves always with a Piece of Cant, which runs through the whole Fraternity, *That no Heed is to be given to the Words of dying Men*; and yet very often ſqueek (as the Phraſe is) when it comes to be their own Turn. Contemptible Inſtances of Folly and Obduration! like *Oliver*'s Judges, who betrayed a Want both of Honeſty and Courage, and wanted the latter, becauſe they were deſtitute of the former. But to proceed:

Another of the Doctor's Diſciples was a young Barriſter at Law, of excellent Parts, and great Abilities, in the Way of his Profeſſion, whoſe Learning was as deep as the Doctor's was ſhallow, and to whom the Doctor was thought to be very much beholden, when he was compiling the famous Book of *The Rights*, &c. His Father was an Ornament to the Bench, and he himſelf was, in all other Reſpects beſides his pernicious Principles, a Credit to the Bar. But the beſt things corrupted become the worſt. Nevertheleſs, in pity to his tragical End, for he fell by his own Hands, a little before Autumn, in the Year 1712; and in reſpect to his Relations, I ſpare the mentioning of his Name.

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The third Man ſuſpected, was likewiſe one of the long Robe: His defending one of the Doctor's beloved Vices in publick Company, and doing a little waſpiſh Thing by a Gentleman, who was produced as a Witneſs againſt him, gave the Handle for this Suſpicion. But as he is ſtill alive, as he really is one of the compleateſt Gentlemen for Temper, Candour, Generoſity and Good-Nature, that ever my Eyes beheld; and, as I hope, that the Grace of God, and good Arguments, having ſo good a Diſpoſition to work upon, have, by this time, altered his Sentiments, no more ſhall be ſaid of him in this Place.

The fourth is, that poor, troubleſome, uneaſy Creature, who was ſaid to be the natural Offſpring of a certain noble Peer, now in Exile. Of this Man I could ſay a great deal, if 'twas worth ſaying; but as he hath been a great many Years at the Bottom of the Sea, 'tis not worth my while to bring him any further than the Surface of the Water. Mere Contempt would have prevailed on me to paſs him by, if he had not had the ſtupid Folly, and unparallel'd Impudence, to compare *The Rights*, &c. to the Bible. When that ſcandalous Book was ordered to be burnt, he flew into a Paſſion, and ſaid, He wondered what they would burn next, except they burnt the ſacred Book before mentioned. Which was taken Notice of by one of the young Gentlemen the next *Saturday*, in a Delamation in theſe Words; —— *Et quoſdam cognovimus Atheos qui poſt dira Eccleſiæ Jura ſacras tantum ſupereſſe literas flammis tradendas dicunt*; which, excepting the putting the Plural Number inſtead of the Singular, is a Recital of our ſpurious young Nobleman's Speech.

This leads me to ſpeak a little more at large of this Book, which I have already, and ſo often, had occaſion to mention. The Doctor was obſerved

ſerved to be more than ordinarily buſy, and perceiving that the Society were deſirous to know what he was about, he gave us to underſtand, that he was preparing a Book for the Preſs, which was to ſap the very Foundations of the Church of *England*, and what not. It was ſoon found out, that tho' the Doctor was to work up the Materials which this terrible Piece was to conſiſt of, yet a great many of theſe were ſupplied by others in *Oxford*, and *London*, and even *Holland*; which is the Reaſon why one of his Adverſaries calls him, *Legion Sir*. It was a long time before this abandoned Club of Deiſts, or Atheiſts, could agree what to publiſh; a great many things were daſh'd out, and others inſerted; and, as I intimated before, Mr. *Silk* (for I had it from his own Mouth) tranſcribed it from the Doctor's Copy three times: In the mean time, a great many Journies were taken to *London*; and after the Book was finiſhed, which was to deſtroy our Spiritual *Babylon*, as they no leſs fooliſhly than impudently ſtyle the Church of *England*, it was a long time before they could agree upon a Title; which at laſt was drawn up, as it now ſtands, in the Language of *Judas* to our Bleſſed Saviour in the Garden, when he betrayed him to his Perſecutors, with *Hail*, *Maſter*, and a Kiſs. Mr. *Silk* told me moreover, that the Book and Preface, if taken to Pieces, was nothing but a Farrago, or Collection, out of ſuch looſe Pamphlets, as one abandoned and malicious Scribbler or other had wrote againſt this Church; and that, in the Space of a few Weeks, he could eaſily give every Bird his own Feather. He obſerved likewiſe, with a great deal of Juſtice, that they had all of them been ſolidly and ſufficiently anſwered; and that the Doctor and his Friends had been ſo diſingenuous as to take no Notice of thoſe Anſwers. And Dean *Hicks* tells us, that the Reader will find

a full Answer to this Book in 116 small Octavo Pages, of the first Part of a Book printed at *London*, in the Year 1681, intitled, *The Case of the Church of* England, *by* S. P. that is, above 20 Years before it was in being. *Answer to the Rights*, &c. *p.* 9, and *p.* 137, the Dean makes the very same Complaint that Mr. *Silk* has, —— "I "cannot but observe, saith he, for the Honour "of this worthy Author, that it is one of his fraudulent Practices to write after, and out of other "Books, that have been already confuted, without taking Notice of the Answers to them, as I "shall hereafter shew."

The Dean had just before detected him in stealing a great Part of a Book, intitled, *The Principles of the Protestant Religion explained, in a Letter of Resolution to a Lady*, which was fully refuted in a Book, intitled, *The Necessity of Church Communion*. Printed by *A.* and *J. Churchill*, 1705.

The Preface to *The Rights*, &c. is an Attempt to prove the King's Supremacy in all Causes, Ecclesiastical as well as Civil, according to the Laws of this Realm. And this the Doctor knew, that Archbishop *Laud* himself, and all the Clergy of the Church of *England*, did always allow and subscribe to, and indeed plead for. The Archbishop says, in his Book against *Fisher*, p. 134, *That every Soul ought to be subject to the Higher Power*, Rom. xiii. And *the Higher Power* there mentioned is the *Temporal*, and that the ancient Fathers come in with a full Consent: That *every Soul* comprehends there, *all without Exception*; all Spiritual Men, even to the highest Bishop; and in Spiritual Causes too, so the Foundations of Faith and Good-Manners be not shaken: And where they are shaken, there ought to be Prayer and Patience, there ought not to be Opposition by Force.

Emperors

Emperors and Kings are *custodes utriusque Tabulæ*: They to whom the Custody and Preservation of both Tables of the Law for Worship to God and Duty to Man are committed. A Book of the Law was by God's own Command in *Moses* his Time to be given the King, *Deut.* xvii. 18. The Kings under that Law, but still according to it, did proceed to necessary Reformations in Church-Businesses; and therein commanded the very Priests themselves, as appears in the Acts of *Hezekiah* and *Josiah*, who yet were never censur'd to this Day for usurping the High Priest's Office. The greatest Emperors for the Church's Honour, *Theodosius* the Elder, and *Justinian*, and *Charles the Great*, and divers others, did not only meddle now and then, but did enact Laws to the great Settlement and Increase of Religion in their several Times, p. 134, 135. And notwithstanding our Author's malicious and wilful Misconstruction, p. 48, 49, the Archbishop asserted the very same Thing in the Star-Chamber at the Censure of *Bastwick*.

"Our being Bishops *jure divino*, by divine "Right, takes nothing from the King's Right "or Power over us. For though our Office be "from God and Christ immediately, yet may we "not exercise that Power, either of Order or Ju-"risdiction, but as God hath appointed us; that "is, not in his Majesty's or any Christian King's "Kingdom, but by, and under the Power of "the King given us so to do." *

But such a Supremacy as this will not serve the Doctor's Turn; he would have the Laws mean, that the King is in such a Case Supream;

* The Second Volume of the Remains of *William Laud*, Archbishop of *Canterbury*. Printed at *London* 1700, p. 68.

that the Clergy have their Orders from him as much as Civil and Military Officers have their Commiſſions, and that the former may be annulled at Pleaſure, as well as the latter. And all this in Spite of the Thirty-ſeventh Article of our Church, which being Part of the Statute Laws of this Kingdom, and drawn up and confirm'd by Act of Parliament on purpoſe to put an End to the Diſputes which had been upon this Head, one would have thought ſufficient to explain the true Meaning of the Legiſlature: And ſo indeed it is to any fair and impartial Enquirer after Truth. " The Queen's Majeſty, ſaith the Ar-
" ticle, hath the Chief Power in this Realm of
" *England*, and other her Dominions unto whom
" the Chief Government of all Eſtates of this
" Realm, whether they be Eccleſiaſtical or Civil,
" in all Caſes doth appertain, and is not, nor
" ought to be ſubject to any Foreign Juriſdic-
" tion. Where we attribute to the Queen's
" Majeſty the Chief Government, by which Ti-
" tles we underſtand the Minds of ſome ſlande-
" rous Folks to be offended; we give not to
" our Princes the Miniſtring either of God's
" Word or of the Sacraments, the which Thing
" the Injunctions alſo lately ſet forth by *Eliza-*
" *beth* our Queen, do moſt plainly teſtify; but
" that only Prerogative which we ſee to have
" been given always to all Godly Princes in Ho-
" ly Scripture by God himſelf; that is, that they
" ſhould rule all Eſtates and Degrees committed
" to their Charge by God, whether they be Ec-
" cleſiaſtical or Temporal, and reſtrain with the
" Civil Sword the ſtubborn and Evil Doers. "

The wily Doctor takes Notice of this in the Forty-third Page, but is ſo cunning as to expreſs himſelf, not in the Language of the Article, but

his

his own, which is neither as ſtrong nor as clear as the Article itſelf.

" In a Word, ſaith he, that the Clergy of the " National Church have no independent Power " (he means no Power but what they derive from " the Prince) is ſo very plain from the Laws of " the Land, that all which is pretended to the " contrary is, that our Princes do not preach or " adminiſter the Sacraments, but that the Laws " leave this in the National Church to the Clergy, excluſively of all others." And then he goes on to obſerve, " That this does not prove " that they are more independent than Lawyers, " Phyſicians, and Men of other Profeſſions and " Employs, to whom the Laws allow the ſame " Privilege; that they are like others, ſubject to " the Laws in the Exerciſe of their Function; " that the King can't judge in Perſon, and yet " all Judges derive their Commiſſions from him; " and that Princes may, and have been of Old, " by the Clergy themſelves, termed *Paſtores Paſtorum, Epiſcopi Epiſcoporum, Pontifices Maximi, Vicarii Dei, &c.*"

I anſwer therefore, that the Thirty-nine Articles are not only Part of our Laws, but likewiſe Articles of Religion; and what they declare, as to this Matter, is ſuppoſed to be founded upon the Word of God, or declarative of what Religion had determined antecedently to the Laws of the Land. The Compilers of the Articles have taken ſo much Care to be clear in this Matter, that the Doctor makes a very hard Shift to miſunderſtand them. He takes no Notice of that *Prerogative which we ſee to have been given always to all Godly Princes in Holy Scripture by God himſelf*, by which the Power of our Princes in Religious Matters is to be meaſur'd.

Did the Priests then under the *Mosaical* Dispensation derive their Priesthood from the Prince or Civil Power? One would think that the Case of King *Uzziah*, 2 *Chron.* xxvi. 16. *&c.* to say nothing of other Instances, is a sufficient Proof that there were Things which a Priest might do, and a King might not; and that the Sacerdotal is not included in the Regal Office, nor derived from thence, but is of a distinct Nature and Institution.

As to the Titles which he saith the Clergy themselves have given to Princes, their having it in their Power to compel the Clergy to do their Duty, and to punish them if they do not, and to give Directions and enact Laws even in Ecclesiastical Affairs, and consequently to oversee the Bishops themselves, will very well justify those Titles or Compliments in a sober and qualify'd Sense. The Titles of Kings and other Great Men have so much of Flourish and Court Rhetorick in them, which though grounded upon very honest Rules of Policy, make but a poor Figure in a scholastick Disputation, in which we are or should be endeavouring to find out what is strictly and literally true.

It is not my Design, neither have I Room in this Letter, to take this pernicious and ungodly Book, *Of the Rights*, &c. to Pieces. This is the main Drift and Design of the Preface, and you see how easily 'tis overthrown I shall, however, single out a few of those notable Positions that are contained in it, and these, I will take care, shall be such as he was most concern'd to make out.

He attempts in his first Chapter to shew, That the Possibility of Two independent Powers in the same Society, is repugnant to the Nature of Things; and by establishing of this Proposition, the

the Church of *England* is to be entirely blown up into the Air. But as terrible as he is in his Threatnings, I thank God he's very merciful as to his Proofs.

The first Thing that he lays down as a Maxim in this Case is absolutely false. " All independent Power, he says, must be Supream. " But why so ? The Parliament of *England* is an independent Power, and yet the King, another independent Power, is Supream.

His next Argument is as trifling, and equally contrary to Matters of Fact. " There can't be " such Powers, because they may lay People under different Obligations, as it happened at " *Edinburgh* 1581 ; the independent Kirk commanding a Fast on the same Day the King had " obliged the Citizens to treat the Embassadors " of the *French* King at a splendid Dinner. "

The Doctor needed not to have gone beyond the *Tweed* for an Instance. Our own Nation hath supply'd us with one of much later Date. I mean, the memorable Clashing betwixt the two Houses of Parliament in the Year 1641. The Lords having in vain desired the Commons to join with them in a Declaration for the suppressing of Tumults occasioned by the cold Reception which the Bill for disabling all Persons in Holy Orders from exercising any Temporal Jurisdiction, met with in their Lordship's House, by the Advice of the Judges, appointed a Writ to be directed to the Sheriffs and Justices, upon divers Statutes, to suppress all tumultuous Resort; in Obedience to which, the Justices appointed the Constables and others to attend about *Westminster*, to hinder that unlawful Conflux of People which came thither to awe the Parliament: This was no sooner done, but the Constables and Justices of the Peace were sent for by the House of Commons, and

and the ſetting forth a Watch was voted to be a Breach of Privilege; and before any Conference with the Lords, by whoſe Direction that Legal Writ iſſued out, the Watch were diſcharged, and one of the Juſtices, for doing his Duty according to that Writ, was ſent to the Tower. Here are two independent Powers claſhing and interfering with each other; and yet they are ſtill, and may they ever remain, two Excellent, Auguſt, and Bleſſed Branches of the Legiſlature. 'Tis true, indeed, that when two or more independent Powers, in the ſame Society, do not keep within their proper Bounds, ſuch Inconveniencies as theſe muſt unavoidably ariſe: But then the Queſtion is, Whether the Inconveniencies ariſing from an Arbitrary, Deſpotick Government be not greater? If the Doctor's Diſciples think not, they have mine, and, I believe, every honeſt Man's Conſent, to croſs the Water to ſuch Places as have Governments adapted to their own Taſte and Principles.

The People, when they are under ſuch an Unhappineſs as to be commanded one Way by one Power, and another Way by a Second, to ſay nothing of a Third, muſt undoubtedly be very much perplexed; but there are Rules which will ſerve to guide every Good Man as far forth as is neceſſary, in Order to keep a good Conſcience. As for Inſtance, when the Lords commanded one Thing, and the Commons another, ſuch Perſons as were affected by thoſe different Commands ought to have enquir'd where the Truth and Law lay, and to have behav'd themſelves accordingly. 'Tis likewiſe a good Rule, that the Command of an Inferior muſt, generally ſpeaking, give Way to that of a Superior: And therefore, though the Kirk of *Scotland* ſhould require the People to faſt on the very Day which

the

the Civil Power commands them to feast, the Civil Power is undoubtedly to be obey'd, as being the Higher Power, and acting within the Bounds of its Authority: But this gives the Civil Magistrate no Authority to invade the Offices of the Bishop and his Clergy, in such Cases as never were a Part of his Office or Commission. And upon this Foot we condemn such Bishops and others as leave their own Country in Disobedience to the known Prohibition of their Prince, in Order to meet at General Councils, and withal defend *Azariah* and his Fourscore Brethren for withstanding their King in his Sacrilegious Invasion of the Priest's Office; and telling him, That it appertained not to him to burn Incense to the Lord, but to the Priests, the Sons of *Aaron*, who were consecrated for that Purpose, 2 *Chron.* xxvi. 18.

It may not be amiss, in this Place, to add a few Questions and Answers of the present Archbishop of *Canterbury*, in his Exposition or Commentary on the Church Catechism, p. 110.

" Q. *What if the Civil Power shall command* " *me to do that which is contrary to my Duty to-* " *wards God?*

" *A.* I must in that Case obey God rather than " Man, *Acts* iv. xix. *v.* 18, 29, 41. If for this " I shall be punished, I must patiently yield to " it, and glorify God, that he has thought me " worthy to suffer for my Duty to him, *Exodus* i. " 15, 17. *Dan.* iii, *v.* 14, 16, 17. *Chap.* vi. *v.* " 6, 9, 10, 16.

" Q. *What if any Difference should arise in the* " *Commonwealth, of which I am a Member, be-* " *tween the Prince and the People?*

" *A.* I must carefully examine where the Right " lies, and act so, as is most agreeable to the

" Rules

" Rules of Religion first; and (where they are
" silent) to the Laws, and Constitution of the
" State to which I belong."

These Rules of the Archbishop are equally applicable, whether the Dispute arise betwixt the Prince and his Ecclesiastical, or betwixt him and his Lay Subjects, for both of them are equally his People; and the Doctor may as well argue, that all Property is in the Prince, as he may, that there cannot be any Power independent of him; and the same Reasoning will make as good a Figure in one Case as in the other. Infinite have been the Struggles betwixt the Prerogative of the Prince, and the Liberty, Property, and Privileges of the Subject; and when those Struggles have happened, a great many honest Men have been in Doubt which Way they were to act; and yet, confounded be the Devices of the Man that endeavours to destroy either.

But if we were to grant that the Clergy have no Power, no Being as such, but what they depend upon the Prince for, yet one would think them pretty tolerably safe, as long as they have a Prince of their own Religion upon the Throne, if the Doctor and his Party, and all their Enemies, would abide by what he says, p. 21. where he grants, that the Civil Magistrate may appoint or ordain Ministers. And that nothing can be more absurd than to exclude him from a Right of authorizing Persons publickly to mind him of what he owes to his Subjects, and them of those Duties they are to render to him and one another, and the Motives and Reasons on which they are founded. But p. 24, he asserts, That all Men in forming themselves into Societies for the Worship of God are in a natural State, neither Prince nor Priest having any more Power over the

the Peasant, than he has over either of them. And p. 14, he declares it to be such a Right as no human Power can deprive them of; and he talks in a sly Manner of defending it by Force of Arms. And p. 361, he makes Ordination to be no more than the Choice of the People; and asserts, That it doth naturally and of Course belong to them to chuse Ecclesiastical Officers: So that, according to this Doctrine, we have as many independent Powers as there are Men, Women and Children in the Kingdom. But to proceed; though the Power of making Canons be denied to the Clergy, yet as our Canons and other Ecclesiastical Laws have received the Sanction of the Civil Power, our Rites, and Ceremonies, and Church Discipline are as yet, God be thanked, secure, and are likely to remain so, even upon the Doctor's *Hypothesis* of the Impossibility of any more than one independent Power in the same Society, if those of the Doctor's Stamp would religiously adhere to it. But these Gentlemen mind Principles no further than they can do Mischief with them, and therefore are not to be pent up in this Manner.

The Doctor tells us, " 'Tis a grand Mistake " to suppose the Magistrate's Power extends to " indifferent Things, p. 15. " Notwithstanding Mr. *Silk*'s Minority, and the Distance which is usually kept betwixt Fellows of Colleges and Servitors, he was so shock'd at this impudent and senseless Proposition, that he could not forbear entering into a Dispute with him, and alledging, That if the Magistrate had not a Power in indifferent Things, he could hardly perceive that he had any Power at all. For 'tis certain, that his Authority consists, for the most Part, in commanding Things indifferent, and that without a Right to command such Things, 'tis impossible any

Form of Government ſhould be eſtabliſh'd or preſerv'd. And if Princes were only allow'd to command or forbid that which is in itſelf Good or Evil, they would do no more than apply and publiſh the Law of God; and there could be no Occaſion for St. *Peter*'s Exhortation, 1 *Pet.* ii. 13. Submit yourſelves to every Ordinance of Man for the Lord's Sake, whether unto the King as Supream, or unto Governors as thoſe who are ſent by him.

Mr. *Silk*'s Reaſoning is very juſt and ſtrong, for indeed he had a very clear rational Head, and had endeavoured rather to improve his natural than to be a great Proficient in artificial Logick; and I have often heard him ſay, That the beſt Way, in Order to diſpute well, was to read polemical or controverſial Books. He had not only all the Caſuiſts of any Note on his Side, but the Opinions of all Divines, and perhaps all Chriſtians, down to our late unhappy Times of Enthuſiaſm and Confuſion. And even then Biſhop *Sanderſon* tells us, in his Sixth Lecture, he knew of but Two that were extravagant enough to be of the Doctor's Opinion. The Doctor was in Bed when this Diſpute happened, and was at laſt driven by this ſhrewd and unexpected Opponent to this miſerable Shift. *How like a Blockhead do you talk? If the Civil Magiſtrate ſhould command me to riſe with my Britch upwards, do you think I am obliged to obey him?* To which indecent and immodeſt *Argumentum a Poſteriori*, Mr. *Silk* did not think it worth his while, as far as I could ever learn, to give an Anſwer. For when a Man endeavours to ridicule any Thing that is ſerious, he makes himſelf, and not the Argument ridiculous.

Mr.

Mr. *Silk* hath been dead about Fifteen Years. If he were now alive, a more particular Account of this Conference, than what he hath now and then dropt in publick Company, would be very entertaining; for he had a particular Knack of leading a bold forward Adversary a Dance, and making him ashamed of his Ignorance and Folly, without giving himself the Trouble to reason upon the Subject in Question. And when he had made it appear to the Company that he talk'd Nonsense by Mouthfuls, he used very often to speak to the Point in a very accurate, learned, and satisfactory Manner. But as the Matter now stands, we can only examine the Doctor's Reasoning, as 'tis contain'd in his Book, and in the Page already referred to.

In the preceding Paragraph, and several other Parts of his Book, the Doctor supposes the Magistrate to be no more than the Representative of the People, and denies him such and such Powers, because his Constituents could not be supposed to invest him with them. This being premised, we cannot mistake his Meaning, when he tells us, " That 'tis a grand Mistake to suppose that the Magistrate's Power extends to " indifferent Things; for then he might deprive " Men of all Liberty, and render his Power in- " supportable, in hindering them from managing " their private and Family Concerns as they " please; which they have not only a Right to " do, but to form what Clubs, Companies, or " Meetings they think fit, either for Business or " Pleasure, which the Magistrate, as long as the " Publick sustains no Damage, cannot hinder, " without manifest Injustice, and acting contrary " to the main End for which he was intrusted with " Power, the Preservation of Mens Liberties in " all such Things as could be done without Be-

" triment to the Publick. And therefore if Con-
" ſcience was not concerned about the Manner
" of Worſhipping God, the Magiſtrate could
" have no Right to abridge Men of their Liber-
" ty, &c. "

In Anſwer to this wild Reaſoning, 'tis ſufficient to obſerve, that he begs the Queſtion all the Way. The Original of Civil Government is a Point, which, for Want of Hiſtory, never was, and never will be cleared; and the Doctor hath only proved, that it might be by Compact; and others have talked as plauſibly upon the other Hypotheſis. Nor doth it follow, though we allow of the Doctor's, or, as it is in Truth Mr. *Hobbes*'s Notion as to this Particular; neither can it be proved that the firſt Inſtitutors of Political or Civil Government were cautious and politick enough to clog their intended Governor with ſuch Limitations and Reſtraints, as the Doctor takes for granted they did. Nor is it a Conſequence, that becauſe the Magiſtrate may preſcribe in indifferent Things, he may therefore deprive Men of all Liberty, and render his Power inſupportable, any more than the allowing that a Father or Maſter may correct his Son or Servant will prove, that he may wound or maim him, or knock his Brains out. The End of Government is the Good of the People, and to obtain this End, the Magiſtrate is to conſider himſelf as the Common Father of them all, and to concern himſelf with the Affairs of private Families and ſingle Perſons, if Occaſion require; and to lay ſuch proper Reſtraints upon their Expences, Pleaſures, and Aſſemblies, as ſhall, in his Judgment, beſt conduce to their own real Happineſs, or his own Safety. Thus Fairs and Markets are held by Charter, and limited to certain Days. Thus ſumptuary Laws, and Laws againſt Gaming,

have

have been enacted. Thus Clubs have been taken Notice of and demolished. Thus the several Companies for carrying on of Business are incorporated by Charters, in this Kingdom at least, and as far as I can learn, all the World over. And who is there so ignorant as not to have heard of the Conqueror's *Cover Feu*, or, the Eight o' Clock Bell, which in some Towns and Parishes is rung to this Day, though not with the same Design as when it was first ordered. It was then required, that by the Time the Bell had done Ringing, no Fire or Candle was to be seen, and that Nobody was to be out of Bed without a special and substantial Reason.

But it will still be asked, May not the Magistrate, if his Power extends to indifferent Things, require so many to be done as may deprive Men of all Liberty, and render his Power insupportable? For this I have seem'd to grant, though I have denied the Justness of the Doctor's Inference. And I make no Scruple to say that he may.

The next Step therefore that a Man disposed to cavil will take, will be, to ask where must we stop? If we must comply in some Instances, why not in all? To which I answer, That there's a wide Difference betwixt the Magistrate's having a Power in indifferent Things, and our being obliged to comply with as many Things of this Kind as he shall be pleased, out of meer Pride, Wantonness, and Humour, to enjoin. The former, as Archbishop *Tillotson* observes, was never denied but by the Enthusiasts of these later Days; and even among these, every Master of a Family takes upon him to exercise this Power in his own House, among his Children, Servants, and Dependants; though it was always allow'd, that the Command of the Civil Magistrate is superior

to

to that of a Domeſtick Governor; and that he hath a larger Authority over all his Subjects, than ſuch an one hath over thoſe who are under his Care and Juriſdiction. As to the latter, there may be many Reaſons againſt Compliance, as the preſent Biſhop of *Wincheſter* obſerves, in his Reply to Dr. *Calamy*; as the Impoſſibility of it, the perpetual Uneaſineſs of it, the Inconſiſtency of it with our Health, or with our Duty to ourſelves in other Reſpects; the Miſpence of the Time ſpent in them, which it is our Duty to employ better. But how can this be applied to ſuch a Caſe as we are ſpeaking of, ſuppoſing the Matters requir'd to be lawful? p. 534.

Again, It is hard to fix the juſt Limits of this Obligation; or to point out plainly to what Bounds it extends: Therefore what? Therefore there is no ſuch Obligation at all to comply in any Inſtances. This muſt be his Inference, if he deſign any Thing by this Argnment againſt Compliance. And I appeal to all the World of Chriſtians, if all the Duties of the Goſpel may not be argued away after the ſame Manner.

For Inſtance, " It is hard to determine exactly " what a Proportion of my Eſtate I am obliged " to beſtow in Charity; therefore I am not obli- " ged to beſtow any Part of it. It is hard to fix " the Exact Bounds of our Obligation to Tem- " perance; therefore there is no ſuch Obliga- " tion. It is hard to fix the Exact Meaſures of " Juſtice in all Manner of Trade and Com- " merce; therefore there is no Obligation to " it in any Inſtances. It is hard to fix the " Bounds of mutual Condeſcention amongſt Chri- " ſtians; therefore there is no ſuch Duty." p. 543.

To

To purſue this Argument as far as it will go, is to ſuſpect that Mankind are deſtitute of common Senſe; and therefore I paſs on to another Glorious Piece of Doctrine, which the Doctor builds upon this rotten worm-eaten Bottom, *viz.* the taking it as an undeniable Maxim, that Civil Government firſt began by Election and Compact; which is this; " The People may upon juſt Grounds withdraw " their Allegiance from the Civil Magiſtrate, be- " cauſe all the Power he has is given him by them " for their good; and they who depute him, " muſt needs reſerve to themſelves a Power to " judge whether their Deputy acts according to " the Truſt lodged in him. " p. 233. And then he goes on to ſhew the Abſurdity of the contary Opinion in theſe Words. " But had he not his " Power from the People, but immediately from " God, he could never forfeit his Right, or be " accountable to any beſides God; and only the " Divine Power, which gave it him, could take " it away. By this Argument, the fawning flat- " tering Prieſts, in former Reigns, endeavour'd to " eſtabliſh an abſolute, arbitrary Power in the " King, which they very well ſaw was an una- " voidable Conſequence of Divine Right. " p. 233, 234.

Now I beg Leave to obſerve, Firſt, That theſe fawning flattering Prieſts, as he calls the Clergy, without any Diſtinction, have not to this very Day any Notion of the Civil Magiſtrate's being the Peoples Deputy. Mr. *Hobbes* was the firſt that honour'd him with this Title; and though his and the Doctor's Diſciples have ſeconded him, together with the Doctor himſelf, yet their Opinion is as yet neither Part of our Common or Statute Law. It hath been a received Opinion among Divines, of this and other Proteſtant Churches, That as the Subiect hath not Power over his

own

own Life and Limb, so he could not give the Magistrate what he hath not. This the Doctor acknowledges, p. 10, where he says, " That Men " having no Power over their own Lives or Limbs, " Government could not flow from hence, but " must be deriv'd from the Power they had over " one another; founded on the inherent Right " they have of preserving themselves, and pre- " ferring their own Good to that of others. " And again, " The Power every one had by the " Law of Nature, is, by their receding from it, " solely in the Magistrate. " But this doth not mend the Matter, because it leaves the Magistrate no Power of protecting himself, but what he had by the Law of Nature; and will prove the Generality of Princes to be Murderers, when they have cut off some disaffected Persons for such Reasons as can entitle no private Person in a State of Nature (as every Man in such a State is) to do the same; which I believe hath been always done in all or most Countries. Nor is it in Fact true, that Men ever did or could recede from the Power which they had by the Law of Nature, and vest it solely in the Magistrate; and this he acknowledges in the very next Page, where he allows " Every Man to be in a State of Nature, " when the Danger he is in is too sudden to " have Recourse to the Magistrate. "

I make no Doubt but several Governments have begun by the Choice and Consent of the People, by Conquest, and upon the Ruins of the Paternal and Patriarchal Authority; and I know no other Way of solving all the Difficulties which have been started in this Argument, than by saying with St. Paul, *That there's no Power but of God, and that the Powers which be are ordained of God.* Whether Men are ruled by one, or by many, still 'tis God that rules them. Whether they, who rule,

rule, attain the Government by lineal Descent, or by popular Election, or by Conquest or Surrender, or by Compact and Treaty, still it is God that gives it; and the several Constitutions of several Countries, the Victories, and Successes, and Events, which his Providence affords, are but so many several Ways of giving it. Thus we are positively told in Scripture, That he setteth up one, and pulleth down another; that he ruleth in the Kingdom of Men, and giveth it to whomsoever he will; that he changeth the Times and the Seasons; he removeth Kings, and setteth up Kings; that for the Transgression of a Land the Princes thereof are many, and Strangers are made to have Dominion over them; and the like.

This is not only the Reasoning of the Clergy of this Church, and particularly of Dean *Sherlock* and Dean *Stanhope*, but also of the Reformed Churches abroad. I know of no Divine whose Judgment is more generally esteemed among them than the Famous *Monsieur la Placete*. And what he says, in the Ninth Chapter of the First Book of his Christian Casuist, is so much the same with what I have said already, that 'tis needless to repeat it.

How an absolute arbitrary Power in the *King* is the unavoidable Consequence of this Doctrine, the Doctor's Disciples would do well to explain. Because it may please God to make a Man a King in a limited or mix'd Monarchy, as well as an absolute one; and we say of one as well as the other, that 'tis God's Ordinance; and the Person on the Throne in each of them we acknowledge to be *God's Minister*. Thus the Generals of two Armies have the same Name, and may be, for the most Part, Officers of the same Nature, and may be appointed by the same Prince, and yet their Commissions may differ in their Extent,

 and

and one of them may enjoy much greater Power and Privileges than the other. And, indeed, the Mistakes which Men have run into, in Relation to the Measures of Submission, have been owing to their being unable or unwilling to distinguish betwixt a limited and an absolute Monarchy, or betwixt the executive and legislative Power of these Kingdoms.

All Governments whatsoever are absolute, but then it does not follow that all Kings are so. Our Government is the King, Lords, and Commons, or the King and Parliament; and this Government is as absolute, if they please, as the King of *France*, or the *Grand Seignior*. And to an absolute Prince, or, which is all one, to an absolute Government, is absolute Passive Obedience and Non-Resistance due, excepting those Cases where some Lesion of Mind may be fairly presumed: But in a mix'd Monarchy, where the chief Power is lodg'd partly in the King, and partly in the People or Senate, if the King shall invade that Part which doth not belong to him, it will be lawful to oppose a just Force to him, because his Power doth not extend so far: Which Position, saith the learned *Grotius*, I hold to be true, even though the Power of making War should be vested only in the King; which must be understood to relate only to Foreign War, since it cannot possibly be, that a Man can have a Part of the chief Government, and not have at the same Time a Right to defend it. *Grotius de Jure Belli & Pacis, Lib.* I. *Cap.* 4. *Sect.* 13.

I dare say, saith Archbishop *Sharpe*, there is not that Country upon Earth, let the Form of their Government be what it will (absolute Monarchy, legal Monarchy, Aristocracy, or Commonwealth) where this is not a Part of their Constitution, *viz.* That there is such a Submission due from all Subjects

jects to the Supreme Authority of the Place where they live, as shall tye up their Hands from opposing or resisting it by Force. And again, so long as this Text (*Rom.* xiii. 12.) stands in our Bibles, the Doctrine of Non-Resistance, or Passive Obedience must be of Obligation to all Christians. But then, after I have said this, Care must be taken, that this *General Doctrine* be not misapplied in *particular Countries*. Though Non-Resistance, or Passive Obedience be a Duty to all Subjects, and under all Governments, yet it is not expressed the same Way in all Places, but both the *Objects* and the *Instances* of it do vary in different Nations, according to the different Models of their Government. To speak this as plainly as I can; as the Laws of the Land are the Measures of our active Obedience, so are also the same Laws the Measures of our Submission: And as we are not bound to obey, but where the Laws and Constitution require our Obedience, so neither are we bound to submit, but as the Laws and Constitution do require our Submission. Sermon before the House of Lords, *Jan.* 30, 1699, p. 19, 20.

There are some Acts of Parliament which in this Kingdom have been thought by some sufficient to tye up the Subjects Hands even when this comes to pass; but it hath been always held to be a very good Way, in Order to understand a Law, to enquire into its Foundation, Original, and Design, and though the Wording or Style of it be in general Terms, to limit and restrain it to that Sense which the Lawgivers intended we should take it in; for he that shall evade the true Intent and Meaning of a Law, by complying with the Letter only, is looked upon, by all honest Men, to pay, I do not say a shuffling and jesuitical, but indeed no Obedience at all; and by Pa-

rity of Reason, he that carries his Obedience higher than the Makers of a Law intended to have it carry'd, obeys not the Law but a Phantom of his own raising. It is therefore insisted on, that though a great many Laws have been enacted to preserve the King's Person and Government, to which the villanous and private Conspiracy of some, and the open and unnatural Rebellions of others, have given Birth, yet those Laws have been made with a View to these only, and the slight and frivolous Pretences on which they are generally founded, but that it doth not appear that our Forefathers, when they passed those Laws, had in their View such an Invasion of the Rights, Liberties, and Properties of the People as must bear down, if it prevail, all the Laws and every Thing that we claim as Freeborn *Englishmen* before it.

Thus the famous Statutes of King *Charles* the Second's Reign, so often quoted in this Dispute, were occasioned by a barbarous Rebellion, and popular and mad Destruction of the Regal Power and a Pious King. And he that considers the Joy that prevailed at that Time, to see the ancient Government restored again whole and entire, and the Zeal that all good Men had to have it continued to us, will easily believe that this engrossed the Thoughts of our Legislators. Nay, he that shall read any good History of this Reign may see, with half an Eye, that it was the least of their Thoughts to pass any Act of Parliament that should leave our Laws, Liberties, and Properties to the Mercy and Consciences of our Kings

In short, Sir, the general Doctrine of Passive Obedience and Non-Resistance is the Doctrine of Christ and his Apostles, of the Primitive Church, and the Church of *England*; but however

ver Men may talk or write upon this Argument, ſuch another Attempt upon our Conſtitution as was made by King *James* II. will ſoon reconcile ſuch a vaſt Majority of all Orders and Degrees of Men amongſt us, as will ſoon convince a Prince that ſhall endeavour to make himſelf an arbitrary deſpotick Governor, inſtead of being a limited one, that there is at leaſt one Exception to the Rules of our Obedience to him, that is, when all is at Stake, and there is no other Remedy. Men will eaſily then, when they clearly ſee and are likely to feel the Tendency and Effects of their Notions, be prevailed on to diſtinguiſh betwixt the Powers that are and the Powers that are not. And how much ſoever the Clergy of this Kingdom may be ſtigmatized as Flatterers of Princes and Enſlavers of their Fellow Subjects, I am very well aſſured, that there is not one Clergyman of Note in the Kingdom that holds the Doctrine of abſolute Non-Reſiſtance and Paſſive Obedience to be due to the executive Power of theſe Kingdoms. But to aſſert, as the Doctor does, That the People may upon juſt Grounds withdraw their Allegiance from the Civil Magiſtrate in general, which Grounds or Reaſons he explains, p. 7, to be, " when he acts contrary " to the End for which he was conſtituted, " which they who deputed him (that is, accord- " ing to him, the People) have a Right to " judge, " is laying down ſuch looſe, and indeed I cannot help ſaying, ſuch deviliſh Doctrine, as furniſhes the factious and diſcontented Part of any Nation with Pretences and Excuſes for Rebellion, whenſoever a favourable Opportunity ſhall offer itſelf. Neither is it true in Fact, that they who elect a Man into an Office muſt be neceſſarily ſuppoſed to reſerve to themſelves a Power of turning him out again.

Thus,

Thus, for Instance, though the King of *Poland*, who is an Elective Prince, doth, at his Coronation, condition with the People, That if he shall not govern according to such and such Rules, they shall be freed from their Homage and Allegiance; yet the Emperor of *Germany* is an Elective Prince, without any such Condition; neither can his Electors, after they have chosen him, turn him out again, except it be by Force. Members of Parliament and Mayors of Corporations are further Instances of Officers that cannot be discharg'd by their Constituents; and I could almost wish, that the Fellows of *All Souls College* had had a discretionary Power of turning out their own Members after they had elected them, and had not been ty'd up to such and such Forms, which the Doctor knew how to make a crafty Use of to preserve himself from Expulsion.

I have now done with this Argument, but shall stay to make a short Remark or two. And, first, If the Doctor's Reasonings be just, it must follow, that the independent Power which he bestows on the Civil Magistrate is in Reality in every Person in the Kingdom, that is, originally and radically, and with such Reserves, that the Magistrate is very little more than a Shadow, which will at last amount to this, that we have as many independent Powers as we have Noses.

Secondly, I must observe, that 'the glorious Confusion which he labours to introduce both in Church and State hath been experienc'd so very lately, and the horrid Desolations which it occasion'd were so very terrible, tragical, and shocking, that 'tis almost Matter of Wonder to see any Sect of profess'd Christians that are endued with common Sense, and have the least Regard for their Country, perpetually advancing such mad and impracticable Schemes as have already occasion'd

ſion'd ſuch Wounds both in our Conſtitution and the Eſtates of private Families, as our lateſt Poſterity are likely to wear the Scars of. And as we have been ſo wonderfully deliver'd from the further Continuance of theſe Devaſtations, by the Reſtoration of King *Charles* II. I may reaſonably argue, as the Doctor doth upon another Occaſion, " That if we make no better Uſe of ſo wonder-
" ful a Deliverance, than to be drawn into the
" ſame Danger on the ſame Pretences, we have
" little Reaſon to imagine Providence will inter-
" poſe again in ſo extraordinary a Manner. "

And ſo ſenſible were the Clergy of the Church of *England* of this, as well as of the natural Tendency of the Doctor's falſe Reaſonings and confident Aſſertions, that whatever Contempt he was pleas'd to throw upon their Order, he ſoon ſaw, that no one of them was ſo far loſt and ſtigmatiz'd as to appear publickly on the ſame Side with him. He met his Diſappointment of appealing to our Church under any Denomination, by ſeeing the whole Clergy, as one Man, riſe up againſt him. His ſcandalous Performance underwent likewiſe a Sort of publick Cenſure from the moſt ſerious and intelligent Part of the Diſſenters; and Mr. *Enty*, to his Honour be it ſpoken, very handſomely exploded ſeveral Paſſages of it in a Sermon preach'd before a numerous Aſſembly of his Brethren at *Exeter* which was generally if not univerſally approv'd of by them, and deſir'd to be made publick.

And if one or two of ſome Note among them, and one of no Note among us, except it be for his Impudence and Ignorance, have of late Years lick'd up ſome of the Doctor's Spittle, and diſcharg'd it afreſh at the Church of *England*, I have very good Grounds to believe, that they have ſince had ſufficient Cauſe to repent of it.

'Tis

'Tis true, indeed, that Infidelity took in a Manner its first Rise from our unhappy Civil Wars; and the Licentiousness of those Times, both in Principle and Practice, have produc'd a plentiful Number of Wretches who look upon all Religion as a Cheat; and could they see us infected with such another Phrenzy, there's no Doubt but their Party would receive a fresh Addition and Increase; and therefore they act consistently enough with themselves, in endeavouring to set us once more together by the Ears, and levelling their Batteries chiefly at the Church of *England*, which if it could be again destroy'd, 'tis easy to foresee that the Decency and Sobriety of the Christian Religion will soon follow it, as we have already seen. And this may serve, as no small Comfort to the Clergy, under all the scurrilous Invectives of the Doctor and his Brethren, That they are persecuted for Truths and Righteousness Sake. We saw and foretold as soon as *The Rights*, *&c.* came out, what they wanted to be at, and the Event hath, alas! shewn the Prediction to be too true; and that they set themselves with so much Malice and Fury against the Priesthood and Priestcraft (as they are pleased to express themselves) as the most regular Method to root out Christianity and make Way for Infidelity; so that *The Rights*, *&c.* are a Preface or Introduction to the Doctor's other infamous Performance, which he entitles, by Way of Sneer, *Christianity as old as the Creation*; which as it hath been so lately under the Consideration of such truly Excellent Persons as Dr. *Connybeare*, Dr. *Waterland*, Dr. *Cockman*, and several others, and is at present before the World, I shall say but little.

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It is, as one of these Learned Gentlemen hath truly styled it, a declamatory Libel against Revealed Religion, under Colour and Pretence of setting up Natural Religion in its Place: There are two principal Ends or Aims, which though odly blended and jumbled together, visibly run through the whole Performance. One is to villify the Scriptures, which the Author does very frankly, and without Disguise, speaking from his Heart; the other is to magnify the Law of Nature, which is the artificial Part, and from what hath been already said, can pass only for Hypocrisy and Flam: His Attacks upon the Bible are feeble, and his Artillery contemptible; he discovers no Genius nor Taste of Literature; no Acquaintance with the Original Languages, nor so much as with common Criticks and Commentators; several of his Objections are pure English Objections, such as affect only our Translation: And the Rest are generally of the lowest and most trifling Sort; either because he had a Mind to suit them to the vulgar Taste, or because he could rise no higher.

Thus much shall suffice for the general Character of this Book, which every impartial Reader, on perusing it, will find to be strictly just. The Learned Dr. *Waterland* hath demonstrated his pitiful trifling with the Scripture in a Multitude of Instances; and 'tis to be hoped that worthy Gentleman will suffer nothing to discourage him from pursuing his first Design; that is, to rescue every Text of Scripture from the Abuses of this profane Scribler.

As to the other Part of the Book, which we call the Artificial Part, if you should be unsatisfy'd with my referring you to the former Part of this Letter for a Proof of it, I desire you to take Notice, that though he harangues very plausibly

in Praiſe of Vertue and Morality, yet, as a worthy Gentleman before mention'd, Dr. *Cockman*, Maſter of Univerſity College, hath told us, like thoſe whoſe Intention it is to deceive, *Verſatur in Univerſalibus*, and neither tells us diſtinctly what that Virtue is, whoſe Charms he commends, nor what thoſe Duties are, which the Law of Nature requires of us, from the Conſideration of the Natures of God and Man, and from the Relation which we ſtand in to him and to one another: *Ita rem involvit, ut vix ejus mens percipiatur*, as one of the Schoolmen ſays upon a like Occaſion.

I have therefore no other Way to let you know more of the Doctor's Syſtem of Ethicks, than by giving you a further Account of his Life and Converſation. Our Bleſſed Saviour hath told us, That we muſt not expect to gather Grapes of Thorns or Figs of Thiſtles, and we muſt not expect the Product of Atheiſm to be very agreable to the Rules of ſtrict Morality. I have obſerv'd before, that a Confident of the Doctor's was capable of giving a very ample and ſatisfactory Account of his Amours and Natural Children, and therefore it will be no great News to tell you, that he was publickly reprimanded by the Society of *All Souls*, as an *Egregious Fornicator*. Nor will it be ſtrange to you to be acquainted, that he was ſo far from being aſham'd of having Baſtards upon Baſtards, that he declares Incontinence in ſingle Perſons to be one of the Rights and Liberties which God hath allow'd us by the Law of Nature, p. 119. It is the common Cant of Infidels, that ſimple Fornication is no Sin. I ſhall therefore ſtay ſo long as to examine a little into the Merits of this Cauſe.

'Tis in vain to urge Scripture, to thoſe who deny its Authority, or to ſhew what Notions

even

even ſome Heathens had of this Matter in ſome Caſes, how much ſoever the Generality of them might be addicted to this Vice. I ſhall therefore deal with the Infidels in general as I did, about a Year ago, with a pert young Gentleman in *London*, who ſtar'd at me, and wonder'd what I meant when I condemn'd it as a Sin; and was going to give himſelf the Liberty of talking ſcurrilouſly and abuſively, but that I turn'd the Diſcourſe into Serioufneſs in this Manner. Sir, ſaid I, do you allow of the Golden Rule of Doing as you would be done by? His anſwer was, Sir, I do allow it to be moſt Equitable. Why then, Sir, reply'd I, would you be willing to have your own Daughter (for he happen'd to have an only Daughter) or a near Kinſwoman debauch'd before Marriage? Would you not think yourſelf and your Family very highly injur'd and affronted by any Man that ſhould be guilty of ſuch a Piece of Rudeneſs towards it? The Poverty of a Family does not alter the Caſe, except it enhance the Injury, by taking from it that Credit and Reputation which is its chief Comfort and Support, next to the Bleſſings and Providence of God. Indeed, Sir, return'd my Spark, there you have me; and I have nothing to object further.

But, however, though we ſhould allow, as the Heathen World did, of the common Stews, or a Communication with ſuch lewd Women as are already debauch'd and have no Reputation to loſe, yet it will be allow'd to be a barbarous and vile Action in Doctor *Tindall*, to endeavour to debauch a young Gentlewoman of a creditable Family on the Road betwixt *Oxford* and *London*. The young Lady found herſelf ſo hardly beſieg'd, that ſhe privately deſir'd an elderly Gentlewoman that was in the Company to exchange Chambers with her, leſt her own, which the Doctor had

got Intelligence of, ſhould be forc'd in the Night. Her Suſpicions were not ill grounded, for when the Family were in Bed, the Doctor came to the Door, where he ſuppos'd to have found his Prey; But the good Matron told him, That his Plot was defeated, and that ſhe had taken Care to ſecure that Innocence and Vertue which he had given himſelf ſo much Trouble to deprive the young Lady of, by placing her far enough out of his Reach; that there was Nobody in the Room beſides herſelf, and that he had nothing to do but to return to his own Lodging.

But if we ſhould be ſo liberal to the Infidel and debauch'd Part of the world, as to yield that the Doctor had done nothing amiſs, though he had carried his Point with this young Gentlewoman, provided it had been done by the Conſent of both Parties; yet, ſurely, if a Child had been the Conſequence of ſuch a Piece of Gallantry, and the Doctor had perſuaded her to lay the Infamy of begetting it, and the Charge of keeping it, at another Man's Door, which could not be done without the utmoſt Injuſtice, and moſt terrible Perjury, what Deiſt, nay, what modeſt Atheiſt would not give him up as one of the moſt abandon'd Villains in the World? And even thus much the Doctor was capable of, as appears by more Inſtances than one. The firſt of theſe (if not both of them) is juſt hinted at by Doctor *Cockman*, in his Preface to his Sermons on *Acts* iv. 12.

Doctor *Tindall* had one Day perceiv'd that one of his Nymphs was in her Pregnancy, and therefore prevail'd on her to lay the Child to another Gentleman. And, in order thereunto, ſhe waited on the Vice Chancellor and deſir'd to be put to her Oath. The old Gentleman deſir'd her to conſider of the Sacredneſs of an Oath, and the great and irreparable Injury that might be done

by

exceeding easy to be better inform'd. I cannot by swearing to an innocent Person. When he found her obstinately persisting in her Allegation against the Gentleman she had named, who it seems had been privately sent for, and directed how to act his Part, the Vice Chancellor ask'd her, Child are you sure that you know Mr. —? She answered, That she was, and could distinguish him from ever so great a Company. Well then, said he, the Gentleman is in the next Room, and I'll immediately make Tryal of what you say. Upon this, he open'd a Parlour Door, which discover'd several Gentlemen with their Hands behind them, for the Person accus'd had, it seems, two Thumbs upon one of his Hands. This Stratagem immediately defeated her Design, and she fell down upon her Knees and confessed, that Doctor *Tindall* was the real Father of the Child, and that what she had done was by his Persuasion and Direction. You see now, said the Vice Chancellor, how kind I have been to you, in hindering you from being guilty of so horrid a Crime as Forswearing yourself. This Story is so well known at *Oxford* to be true, that to produce Vouchers for it is to light a Candle to the Sun.

The other is, I suppose, of earlier Date; but it has, however, the Credit of a Canon Residentiary, who was one of the Ejected *Demys* of *Magdalen College* in King *James* the Second's Time to support it. The Doctor got a Wench to swear one of his Children to a Gentleman of that College, altogether as infamous at that Time as himself. The Gentleman was oblig'd to submit and maintain the Child: Nevertheless, after some Time, he got into the Company of the Mother, and ask'd her how she came to use him so, since she could not be ignorant that he was never concern'd with her in the Manner that she had sworn. Her Answer

ſwer was, That Doctor *Tindall* had got her with Child, and prevail'd on her to ſwear as ſhe had done. Well then, my Dear, replies the pious Reprover, I deſire you to be ſo juſt to me as to let me get another, and that you would ſwear it to him, which was immediately a Bargain and ſtrictly executed in all its Branches.

And now Sir, to conclude, I think I may juſtly ſay of him as he does of the Clergy of this Church in the 145th Page of *the Rights, &c.* "That his "Life might ſerve for a very good Rule, if Men "would act quite contrary to it; for then there's "no Chriſtian, and I may add, no moral Vertue, "which they could fail of obſerving." And if the Youth of our Nation will ſtill be ſo much out of their Wits as to follow (as they are led) ſuch a notorious and bare-faced Factor for the Devil, a Debauchee, a Renegade, an Atheiſt, who, according to his own Doctrine, can have no Conſcience, *The Rights* p. 18; a Wretch that for the Sake of his Vices made Shipwreck of a good Conſcience firſt, and his Faith afterwards, and at laſt became like the Trees in St. *Jude* twice dead pluck'd up by the Roots. I can only ſay, that the Diſcipline of a *Bedlam* or a *Bridewell* is the beſt Way of Reaſoning with them, notwithſtanding their great Pretences to free and impartial Thinking, deep Penetration and Abilities ſuperior to the Reſt of Mankind. I have the Honour of being, SIR,

Your very Humble Servant, &c.

POST-

POSTSCRIPT.

SINCE this Letter was drawn up, I have accidentally met with a Letter in one of the publick Prints, from a Justice of Peace in the Country to his Friend in Town, where, complaining of the great Increase of Converts to the Church of Rome, and of the Clergys being drawn off from the Defence of the Protestant Religion, by Reason of the Attacks that have been so furiously made by the Infidels of our Times against Christianity in general, he says, " But what if " the *Papists* have been at the Bottom of our " Irreligion? I will only tell you, that a profess'd " Deist assur'd me that they had no less than *five* " *Romish Priests* Members of a Club, in which, " once a Week, some of the most tremendous " Truths of the Gospel were treated with Ridi- " cule. And this hath been an old Device, Un- " settle the Minds of the People, and we shall " have them at last. " This puts me in Mind of what was said about Nine Years ago by an honest Country Clergyman in a Controversy with the *Chaplain of a Roman Catholick Nobleman.* " 'Tis " no surprising Thing, I confess, to me, saith he, " to hear a Jesuit talk like a Deist, or a Deist " like a Jesuit; 'tis many Times as difficult to " distinguish their Principles, as 'tis to know them " by their Persons or by their Habits. " *Mr. Barret's Reply to the Catholick Answer*, p. 46. I shall leave you, Sir, to apply this as you think fit, or to let it pass without any Application, if you think it deserves none. Such as are of my Opinion think it deserves a great deal.

I de-

I desire you to indulge me a Word or two more and I have done. The Doctor tells us a Story in the 268th Page of *the Rights*, &c. which hath serv'd to furnish out so many pretty Conversations, that I have hardly ever been in Company with the Fine Gentlemen of the Age, that have been inclin'd to be arch upon the Clergy, without having the Pleasure of hearing it retail'd.

" The old Lord *Hallifax*, he says, told Doc-
" tor *Echard*, that he had not in his *Book* of the
" *Contempt of the Clergy* hit on the true Reason of
" it, " viz. the *Knowledge of the Laity*. To which, continues he, the Doctor, as 'tis said, readily reply'd, " That, God be thank'd there
" was Ignorance enough still among the Laity to
" support the Authority of the Clergy. " I confess, Sir, 'tis almost a Pity to spoil this pretty Story, nay, as great a Pity as 'tis to spoil a *Desart* that in the Heat of Summer represents, in a very beautiful Manner, the Frost, and Snow, and Ice of the Winter. But yet, for the Sake of Truth, I must observe, that if you will give yourself the Trouble to read over Doctor *Echard*'s Writings upon this Subject, which may be done in a few Hours, you will easily perceive, that 'tis morally impossible that any such Conversation should happen betwixt that Noble Lord and Dr. *Echard*; and that a Man may as well believe the Conversation betwixt the Devil and Dr. *Tindall* to be real, which we have an Account of in that humorous Poem of Doctor *Evans*'s entituled, *the Devil and the Doctor*, and intended only as a Banter. Surely, Sir, it would better become People that pretend to so much Inquisitiveness, Caution, and Accuracy, to read Books, before they pretend to give an Account of them; and not to be so very forward to put Tricks upon themselves and others, especially in such Cases where 'tis so

exceeding easy to be better inform'd. I cannot but recollect in this Place, that I have heard the Author of *Timothy* and *Philatheos* say, that he once assur'd the late Mr. *Collings* that he had taken up a false Information upon Trust, and that he was ready to prove it to him if he would go with him to the *Lambeth* Library; but Mr. *Collings* refus'd either to go with him, or to retract what he had so unwarily asserted. Behold the Men who *think freely and are above being Priest-ridden, Bigottry following as they are led, &c.*! *Spectatum admissi risum teneatis*, &c.

October 1, 1734.

FINIS.